

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XVI.—NO. 7.]

HARTFORD, SATURDAY MORNING, FEBRUARY 25, 1837.

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
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From the Christian Advocate and Journal.
LETTERS ON FRANCE.

By a Frenchman.

The Pope—the Church and the State—Moral
wants—The steamboat.

Messrs. Editors,—I spoke in my first letter
of the general and rapid declension of the
Church of Rome. Some fears are entertain-
ed about the increase of the Roman Catholics
in some Protestant countries. Let those who
are afraid about it, only take a tour in the
French parts of the European continent. Let
them mix in our circles, listen to the public
conversation, read the newspapers; let them,
in a word, identify themselves with the real
state of things, and they will be convinced
that while Romanism is dying in its strong hold,
we ought not to fear its prevalence in the
world. With the dark ages which gave it its
birth, Romanism is passing away; its moral
influence is so diminished, that it can scarcely
be compared to what it was.

Only take one instance. In the days of
Rome's power, an order of the Vatican would
bring a mighty king, barefoot, with a rope
around his neck, prostrate before the pope;
and lately we have seen a pope making haste
to obey the order of Napoleon, when threat-
ened with two *gendarmes*, (police men,) if he
refused! Surely these two facts show that a
wonderful declension has taken place. The
Catholics themselves make great efforts, but
I think these are the last convulsions that pre-
cede death. They raise their voice; but,
could the emblem suit such a black system, I
would say that it is the swan's last singing!

There is no question about this with us. It
is a fact so well known, that if you, Messrs.
Editors, were to come to Paris, and were to
speak to the people as if they were Catholics,
they would wonder at your *naïveté*, (simplici-
ty,) and would imagine that surely the Ameri-
cans are little better off than in the time of
Christopher Columbus, since they believe that
the French are still followers of the pope! He
must surely come from a strange world
who does not know, that, except by a handful
of ignorant peasants and old women, the ab-
surdities of the Romish scheme are univers-
ally rejected, and even despised. True, a few
sensible men still retain the doctrines of Cath-
olicism, because they know no alternative but
to decide between Pascal, Fenelon, Massillon,
and Voltaire, Rousseau, and our practical
atheists, though even these last are so scarce
as to appear like inexplicable phenomena.
The general impression is, that a professing
Roman Catholic is either a fool or a hypocrite.
A great many will contend that there can be
no third class; and if a few are to be found
whose honesty and instruction decidedly ex-
clude from either, the observers of human na-
ture are at a loss how to account for it. The
observation particularly applies to the priests;
and it is with us a problem yet without solution,
how can a priest, necessarily supposed to be
enlightened, sincerely teach those tenets that
he cannot believe? And from hence arises, in
a great measure, the general disrespect for
their character.

The Catholic Church receives her greatest,
I could almost say, her only support from the
government. In times of universal darkness
and corresponding fervor, abundant provisions
were made for all her wants. The moral sit-
uation of the people has entirely changed, but
the laws connecting the Church with the state
have remained unaltered. The Church has
lost her disciples, but not her wealth. Owing
to that circumstance, she retains an air of
grandeur and power, that she is very far from
possessing in reality. A great event is ap-
proaching that will manifest her true state—I
mean the separation of the Church and state,
and the consequent withdrawing of the supplies
now raised in her behalf. That will prove her
very death-blow. I hear an objection:—"In
America, England, &c., they support them-
selves on voluntary principles, and why not in
France, and other countries in Europe?"
Why not? for the very reason, that being so
well provided for now by the governments in
Europe, they may devote entirely to their
causes abroad the liberalities of some of their
adherents. But as soon as they are obliged to
depend entirely upon the voluntary principles,
the fervor of the Europeans will be found in-
adequate to the support of their churches not
only abroad, but also at home; so that in both
cases she must fall. I say, the event is rap-
idly coming. Indeed some of our thinking men
begin to feel the injustice of a perpetual tax
imposed upon all indiscriminately, for the sup-
port of a religion that many believe to be use-
less, to say the least. You know the power
of a right feeling. Material force may be re-
sisted, but not moral strength; and as soon as

it becomes an universal feeling, it must tri-
umph; it must carry all before it. Whether
the legislators will or will not, it must take
place.

Well; the work is begun. A public society
in Paris have offered a premium for the best
book on the "separation of the Church and
state." Many politicians will side with the
Christians in that question; and you know that
we are pretty expeditious in business. Indeed
I expect wonderful things in a short time. As
soon as through proper channels the great mass
of our people is reached by lucid and forcible
arguments on the subject, they will understand
that the union of the Church and state is a
worldly encroachment,—a religious fault,—a
moral absurdity,—and a political despotism!
But this is not all. There is another pow-
erful principle at work in the land that must
not only undermine the foundation of the
Church of Rome, but which will better pre-
pare the way to the true Gospel,—I mean a
spirit of enquiry, resulting from a sense of the
religious wants of the human soul.

As long as we have been satisfied with irra-
digion and indifference, Romanism could do
just as well as any other thing. People who
are not conscious of any personal moral want,
can bear, without too much opposition, the
lifeless rites of a religion to which they pay no
attention. Such a religion gives them just that
which they expect from it—that is, nothing—
because they do not feel any want. But if se-
riousness and reflection cause them to know
or feel something about the wants of their
heart, they direct their attention to religion;
and if it proves unable to satisfy them, they
experience towards that religion an opposition
proportionate to their disappointment.

Now this is exactly the case with an inter-
esting class in our community. That the in-
telligent rising generation manifest an eager in-
terest on religious subjects is undoubtedly the
fact; and that they have found no moral reno-
vation, no peace, no hope in the doctrines of
Rome, is not less certain. Hence their hostil-
ity to that Church, which, while in a state of
indifference, they were content to let alone.
You have, no doubt, sometimes seen a child
amusing itself with some hard substance (toy)
in its mouth for hours. But hunger happens
to be felt, and the child unable to procure
nourishment from the toy, rejects it and cries
for food. Just so with Catholicism. Those
very men who used to be fond of it as a spec-
tacle for the eyes and the ears, when they
have become hungry and thirsty after right-
eousness, have found that there was no spiri-
tual food in it, and they now shrink from it with
contempt and disgust.

Of a decided increase of seriousness and
religious dispositions, I had lately a delightful
instance. It was on a steamboat plying be-
tween two of our great commercial cities. I
engaged in conversation with a most sensible
and genteel young man, whom I knew to be a
lawyer. When we had talked a few moments,
being desirous to direct our conversation to
religious subjects, I was, with great precau-
tion, taking the circuitous way that I had been
accustomed to consider as necessary with my
fellow countryman on such topics, when I was
quite surprised to find that, not only he was
not averse, but even inclined to listen to the
Gospel. The great peculiarities of the Chris-
tian scheme were soon brought forward; and
upon each of them he would confess that it
was worth the most solemn attention, and would
address me many questions with the greatest
earnestness; and many times, after my an-
swers, bowing his head in the attitude of deep
meditation.

There we were walking on deck together;
the most picturesque scenery invited our atten-
tion; the Seine was flowing between two lofty
hills, covered with smiling meadows and ver-
dant foliage; the sun was just rising above the
horizon, and a soft breeze was blowing, bring-
ing to our ears the first morning hymns of the
joyful birds; but the wonders of creation,
could not divert us from the invisible but great-
er love of redemption. Delighted to announce
the love of the Father to such a fine and prom-
ising young man, I could scarcely contain my
joy; and it appears that I was speaking rather
loud, for some persons came near us, and be-
gan also to listen with much attention.

After a while, a gentleman confessed he had
been an infidel up to the present time, but that
he was constrained to declare that he had never
heard or read but *against* Christianity, and
that now he was anxious to read something in
behalf of it. Another said nearly the same
thing; and a lady went to fetch some other la-
dies to hear the conversation. Now I remem-
ber a time, and that not long ago, when it
would have been impossible to speak publicly
on any religious truth without exciting a gen-
eral laughter, and becoming an object of ridi-
cule; and on that day not only the great doc-
trines of Christianity were introduced, but, dur-
ing a journey of five hours, they were made
the only subject of conversation; and there
was neither an unkind word nor a sarcasm, but
on the contrary, all manifested the utmost
kindness and interest! And when I left the
steamboat, some of them were looking to me
with a countenance that seemed to say that I
was happy indeed to be a believer—and that it
was more their *misfortune* than their *fault* that
they had never yet had an occasion to know
as much about the Lord Jesus!

LETTER FROM THE REV. PLINY FISK,
MISSIONARY IN PALESTINE,
To one of the Editors of the N. York Observer.
Beyroot, June 10, 1824.

My Dear Sir,

Though I am removed far from my native
country, yet I feel a lively interest in the ac-
counts I receive from time to time, of what is
going on there. The measures that are adopt-
ed, the questions that are agitated, the subjects
that are discussed, all interest me, and often the
more in consequence of my absence, and my
acquaintance with foreigners. Reading your
periodical publications with men of other coun-
tries, has often led me to take new views of the
character, customs, government and religion of
my countrymen. I have read with mingled
emotions an article in No. 16 of your paper,
extracted from the Richmond Evangelical and
Literary Magazine, on the intellectual charac-
ter of our clergy. The perusal of this article
has led me to wish that a subject of such im-
portance to the churches at home and to mis-
sions abroad, might be presented to the public
in a different light. I have neither the time
nor the ability to do, what I wish some one
would do in this respect. But I wish to pre-
sent a few hints for the consideration of your-
self and your readers.

Need I say that nothing is farther from my
heart than the wish to diminish the efforts that
are making to improve "the intellectual charac-
ter of our clergy?" If such a remark be neces-
sary, I make it with the utmost sincerity.—
But I could wish that the impression might be
made more fully and more practically on the
minds of all who are concerned in preparing
young men for the ministry, that it is eminent
holiness rather than highly cultivated intellect,
which God has honored and still honors with
success in his service.

It is said, in favor of teaching young men lit-
erature and the sciences preparatory to the
ministry, that the apostles themselves were
trained, three years at least, in the school of
Christ, before they received their last commis-
sion. True, but what sort of training was
that? What did they learn in the school of
Christ? grammar, rhetoric, logic, philosophy,
mathematics, astronomy or the fine arts? Was
not their time spent rather in a practical study
of religion, in learning humility, self-denial, pa-
tience, zeal, faith and love, in learning to pray,
and preach and suffer? What does this prove
then, if not that moral, religious, spiritual cul-
ture, training and discipline are the proper
preparatives for the Christian ministry?

The same thing is forcibly taught in what
Paul has said about the qualifications for the
sacred office: "A bishop must be blameless,
the husband of one wife, vigilant, sober of good
behaviour, given to hospitality, apt to teach, not
given to wine, no striker, not greedy of filthy
lucre; but patient, not a brawler, not covetous,
not a novice, not self-willed, not soon angry, a
lover of good men, sober, just, holy, temperate,
holding fast the faithful word, as he hath been
taught, that he may be able, by sound doctrine,
both to exhort and to convince the gainsay-
ers." Now what impression is all this calculat-
ed to make on the mind, unless it be this, that
Paul's great anxiety was, that the men who
were introduced into the ministry should be,
not men who had read attentively the Greek
classics, or studied the different philosophical
systems of the age, or become acquainted with
the whole circle of human learning, but men
whose hearts had been renewed by the Holy
Spirit, and whose character and habits had
been formed to practical godliness and holy liv-
ing; men who had made more than ordinary
attainments in Christian experience, and were
thus "able to comfort them which are in any
trouble, by the comfort wherewith they them-
selves are comforted of God." Really then it
does seem to me that the question, when we
contemplate the prospects of the church, is not,
how many well educated ministers are there?
But how many *evangelical* ministers are there?
Not how many who have received the honors
of a college, but how many who have received
the spirit of Christ? Not how many are able
to conduct a class of grammar boys through
Caesar's Commentaries, or through Homer's
Iliad, but how many are able and disposed faith-
fully to warn the wicked, guide the inquiring,
and comfort the afflicted?

Permit me here to ask whether the American
Education Societies have not, in this respect,
fallen into a dangerous mistake? In estimat-
ing the number of competent ministers, the
question has been decided by the degree of ed-
ucation and intellectual culture possessed by
the individual; & consequently, Arminians with
all their frigid formality, & Arians & Socinians
with all their infidelity, have been enumerated
as competent ministers, while many, very many
unlearned men who know the truth as it is in
Jesus, and preach it faithfully and successfully,
though perhaps awkwardly, are rejected as un-
worthy to be enumerated among the ministers
of Christ. Would Paul have made a classifica-
tion of ministers on this principle? Had he
been called to make a classification and report
the number of competent ministers, or to ex-
amine candidates for the ministry, what ques-
tions would he have asked? "Is the man
learned?" or "Is he holy?" "Is he elo-
quent?" or "Is he blameless?" "Is he a
persevering student and man of cultivated
taste?" or "Does he hold fast the faithful
word?" "Has he a classical style?" or "Is
he not greedy of filthy lucre?" "Does he know
Algebra?" or "Is he a lover of hospitality?"
"Can he calculate an eclipse?" or "Can he

govern his own house well?" If an Education
Society wishes to inform the public how many
ministers there are in the country, who have
had a liberal education, let them do so. But if
they wish to let the public know how many
ministers there are who possess the essential
and indispensable qualification for the work,
let them judge of characters and qualifications
by the principles and precepts of the Gospel.—
Since leaving America I have had frequent op-
portunity to converse with English Christians,
and the subject of conversation has often been
the religious prospects of our respective coun-
tries. A pious churchman tells me with the
liveliest joy, not that unprecedented efforts are
making to improve "the intellectual character
of their clergy," but that the number of evangeli-
cal ministers is rapidly increasing both in the
established church and among dissenters. All
the English Christians with whom I have con-
versed, have made their classification of the
clergy on this principle, and their question has
been, "How many ministers are there who truly
preach the gospel?"

From the Christian Watchman.
BIBLE TRANSLATIONS.

Mr. Editor,—In a communication which I
sent to the "American Baptist," about a year
ago, I stated on information which I considered
authentic, that in the early translations of the
Scriptures at Serampore, the word baptize was
transferred. To my great surprise, my state-
ment was contradicted. I say to my great sur-
prise, because I supposed that my informants
could not have been mistaken as to this fact.

Anxious to know the whole truth in the case,
I addressed a letter to my highly esteemed
brother, Mr. Yates, of Calcutta, requesting
him to give me a history of the Serampore ver-
sions; so far, at least, as this subject was in-
volved. He has kindly done so. I received
his reply yesterday; and beg its insertion in
the Christian Watchman. I find that I had
been misinformed, and that my early and long
continued impressions were incorrect. As I
have no interest to promote that which is not in
alliance with truth, candor and fairness, you
will oblige me by giving Mr. Yates's letter a
place in your paper. It may also be proper to
remark that a similar request was made by me
to Mr. Eustace Carey, now in England. His
answer, which has been received, confirms the
statement of Mr. Yates.

Yours respectfully, D. S.
Boston, Feb. 11th, 1837.

Extracts of a letter from Rev. W. Yates, dated
Calcutta, Sept. 12, 1836.

My Dear Brother,—I received your letter of
the 5th of April on the 8th of this month, since
which I have had to prepare and preach three
sermons, besides other work, so that I
may say I am replying to it with the least pos-
sible delay. We are very busy just now with
our second edition of the Bengalee New Testa-
ment, wishing to get it through the press be-
fore the departure of our brother Pearce for
England.

I am sorry to find that on the points you par-
ticularly mention, you have been misinformed.
Considering the sources of your information, I
do not wonder at your relying upon it, and feel-
ing certain that it must be correct. I shall
now reply to your queries, and then give you
my views on the subject.

Your first query is: Did the Serampore Mis-
sionaries from the first in their early transla-
tions of the Scriptures *translate* or *transfer* the
words baptizo, &c.? They *translated* them.
I have seen their first and their last edition,
and in each the word is *translated*. I have
been a reader of their versions now for three
and twenty years, and I have never seen one
yet in which the word was not *translated*.

Next, if they translated, was it by a word
which signified exclusively to immerse? It
was. The word used by Dr. Carey was *doob*,
which has no other meaning than that of dip-
ping. 3. Have they never varied from the first
to the present time? I may confidently say,
never. Attempts were made by individuals to
induce Dr. Carey to alter and transfer the term.
To whom he gave place by subjection, no, not
for an hour.

Lastly, was it a matter of controversy be-
tween them and the Episcopalians? Mrs. Y.,
having been at Serampore from the commence-
ment of the mission there, I have inquired of
her, and she informs me that previous to my ar-
rival in the country, there were frequent discus-
sions on the subject between them and Mr.
Brown, the clergyman at the Mission Church.
I am inclined, however, to think that these dis-
cussions were rather about translating than
transferring the word, for since that time the
Episcopalians have translated the word.—
Thomason in his Arabic, and Martin in his Hin-
doostanee and Persian versions. With the ex-
ception of one version made by a gentleman
who understood neither Latin nor Greek, it is
a well known fact that every version, by every
denomination here, had the word *translated*.
With one solitary exception, therefore, the pre-
sent resolution of the Bible Society, will be the
undoing of all that has been done from the be-
ginning by all parties! When I was in Eng-
land, after my visit to America, Mr. Hughes
conversed with me on the subject, and wrote
also upon it to Dr. Carey. In consequence of
complaints sent home from Calcutta, he had
come to the conclusion that it was desirable for
the sake of peace to *transfer* and not *translate*
the word baptizo; but he could not persuade

either of us that it was our duty to be *unfaith-
ful*, even for the sake of peace; Dr. Carey
would never listen for a moment to any propo-
sals of the kind.

From what I have said, I think you will see
that if the Bible Society at the first had any
principle to guide them, that principle was the
liberal one of leaving to all translators the same
power over the word baptizo, as over the word
bishop, elder, election, &c. While this was
done, we used each other's versions, making
allowance for any rendering of a particular
word. This appears to me the only principle
on which they could act consistently. If they
dictate to translators on the word baptizo, they
have the same right to dictate upon every other
word—and where will this end? Disputes have
already commenced about the term bishop, &c.
and they will have in a short time to issue an
edict that none of these terms shall be trans-
lated, and thus the word of God will be rendered
intelligible to the natives. As Baptists, I
think we shall be gainers by the plan they
have now adopted, provided we print Testa-
ments with every word translated, and they
print with the same transferred. But I clearly
see that all depends on these two points. Will
the Baptists be faithful to their cause, and print
at least the New Testament for themselves, and
will the Pedobaptists be faithful in transferring
the word, and not translating it. I have some
fears on each of these points. My hopes pre-
vail above my fears in regard to the Baptists,
and I trust they will come forward with a noble
determination "neither to add to nor take from"
the word of the book of life; but give every
word its faithful rendering. I am sure they
are well capable of supplying the means. You
may, perhaps, think it is uncharitable in me to
doubt whether the Pedobaptists will be faithful
in transferring the term baptizo, after having
insisted upon it so much. I will state to you a
fact, and leave you to judge whether there is
not some ground for suspicion, without being
uncharitable. You know the pains they have
taken to prevail on us to transfer the word, and
to accommodate them in the 5,000 copies print-
ed for them; we agreed to do so. Well, at
the very same time two gospels were ordered
by the committee here to be printed in Hindoo-
stane. On account of the delay which had
taken place in the first, I was requested by the
committee to read the proofs of the second.
When I went into their office and asked for a
copy of the gospel that had been printed, it was
given me; and I found, to my utter astonish-
ment, that the word baptizo had not been trans-
ferred, but translated throughout by the term
ghosol, which signifies to wash. I make no
comment on this, but leave the fact to speak for
itself. If the Episcopalians, &c. had let things
proceed in the same manner that they had done
from the beginning, they would have been *ridi-
culous*. The greater number of missionaries
belong to them, and the greater number of trans-
lations in extensive use would have been execu-
ted by men of their own views. In other cases,
a plan of concession might have been adopted
as in our Bengalee version, which
would have met the views of all parties—it
would only have involved the necessity of print-
ing in a version required for us, a few copies
with the word translated; but the principle now
adopted, if fully acted out, will lead to as many
Bible Societies as there are denominations. I
have no doubt what has transpired, will be
overruled for good. In every age the church
needs something to humble it; and something
that will tend to humility in another world.—
This is the age of Christian liberality, and yet
in this age of boasted liberality it has so hap-
pened, that two of the largest societies in the
Christian world have refused to give their aid to
the circulation of the word of God, because one
word in it was translated according to the origi-
nal sense, which the wisest and best of men of
all denominations have attached to it. Other
serious objections may exist on words of infinite
more importance, but these can all be cover-
ed with the mantle of forbearance, and the ver-
sion encouraged, printed and published; but to
translate the word baptizo to immerse, which all
acknowledge to be its first, though not only
meaning, is a crime of such magnitude even
in this liberal and benevolent age, that the Bap-
tists who have been guilty of it, are deemed
worthy of excision! Well may it be said,
What is man! Cease ye from man whose
breath is in his nostrils; for wherein is he to be
accounted of? Yours affectionately,

W. YATES.

Extract from a Pastor's Journal
RAILROAD HOTEL, — A —.

No incident worthy of note occurred on our
way to this place, where we arrived about dark
yesterday, and took lodgings at —, one of
the crowded hotels. At the usual hour a bro-
ther clergyman and myself retired to rest in
the same little chamber. My brother officiated
in returning our mutual thanksgivings for the
mercies of the day, and in beseeching the pro-
tection and blessing of the Father of lights for
ourselves and our fellow-pilgrims to another
world. His voice, though low, was heard in
the adjoining apartment, which was separated
from ours only by a thin partition. We had
but just reposed on our pillows when the cham-
ber door was opened by the keeper of the house,
who inquired if either of us were cler-
gymen. I answered in the affirmative. He
then stated as the reason of his inquiry, that
there was in the adjoining room a lady with

her sick daughter, who had overheard our evening devotions, and was desirous that one of us would go to the bed-side of her sick, and perhaps dying child, and offer prayer on her behalf. It was agreed that I should go, and I prepared to follow my conductor. Having announced my name, it was recognized as one with which she was familiar, though we had no personal acquaintance, and she met me at the door with an earnest welcome, and led the way to the bed-side of her afflicted daughter. And as I spoke, she reached forth her feverish emaciated hand, and grasping mine, she said with energy, I overheard your prayer just now. It was a sweet prayer—and I have therefore desired you should come and pray especially for me. I cannot talk much, I am so feeble. It was my brother, I replied whose voice you heard at prayer this evening. But still, if it is your wish, I will endeavor to commit your case to the Father of mercies. Her reply expressed an earnest desire to be remembered at the throne of grace.

After a few moments conversation, in which I endeavored to direct her thoughts to the only source of dependence and of hope, I inquired whether she had been enabled to commit herself entirely to the Saviour. She replied that she had suffered darkness and doubt—she feared that she had not secured an interest in the great Redeemer. I then spoke of the fullness and freeness of that salvation which is provided in the Gospel, and before I knelt down to pray, I asked her what particular request she had to make at the Throne of Grace. She replied that she wished me to pray that grace might be given her to endure her sufferings with resignation to the will of heaven—that if it pleased God to remove her soon from this world of suffering and sin, she might be fitted for the great change, and that if she was to be restored to health, she might be enabled to consecrate herself entirely to his service. I prayed accordingly, and in the course of the prayer she several times responded audibly with the precise words which I had used, and at one time particularly she responded with great emphasis, "Thy will O God be done." After prayer I conversed still further with her. She was agitated, and I told her to be calm, and rest her confidence in the blood of Christ. She became calm and I left her, perhaps to meet no more till we meet at the judgment. For this morning I pursue my journey.—*Charleston Observer.*

From the N. Y. Bap. Register.

WHITESBORO, Feb. 1, 1837.

BR. BEEBE—Having attended the meeting at Smyrna, I send for publication an account of the wonderful work of God in that place.

I went from Oxford with Br. W. Kingsley (who with Br. Parker of North-Norwich, did most of the preaching) to that place, and found the church exercising apparently but little genuine faith. The meeting commenced on Lord's day, Jan. 8, and continued from day to day for eleven days. On Monday there was some apparent feeling among professors, and some confessions, which increased from day to day: stumbling-block after stumbling-block was removed, and the Spirit of God seemed to set home Divine truth to the hearts and consciences of the followers of the Saviour, and to that of sinners. Many backsliders and old hope cases were brought, as we had reason to hope, to the feet of the blessed Saviour. Many who were in the "gall of bitterness and under the bondage of iniquity," have been made the happy recipients of the grace of God in Jesus Christ, which brings salvation. The number, I leave for the great day to unfold. Truly, God appeared in his glory to "comfort Zion and build up her waste places." The meeting was one of great harmony—one in which the different denominations united. As the result of these labors, many will probably unite themselves with the people of God. Thus it is, when God's people wait on him, their strength shall be renewed.

Yours, in Christ,

C. A. CLARK.

P. S. There has also been something of a reformation at Waterville, among our Presbyterian brethren.

C. A. C.

From the N. Y. Bap. Register.

FREDONIA, Feb. 8, 1837.

BR. BEEBE—It will be interesting to the friends of Zion to learn that the Lord has graciously revived his work in this place. I have only time now to say that the work made its first appearance about ten weeks since, in the Baptist society, and has progressively advanced in power and glory, to the present time, and, blessed be the Lord! it is still in progress. The other evangelical churches in our village, have shared in its blessings to some extent. Although the cloud of mercy seemed for a while to hang over the Baptist society, yet soon its fertilizing and refreshing influences became quite general among the Presbyterian and Methodist societies.

The revival received a powerful impulse by the labors of a protracted meeting, which commenced the second week in January in the Baptist church. Our Presbyterian friends also commenced a meeting of days, on the third week in January, which was blessed of the Lord. Between 30 and 40, I am informed, were hopelessly converted at that meeting. How many have been added to the Lord during the revival may not be known till the day of final accounts. Our fathers and mothers in Zion, with joyful emotions, call it "an old-fashioned revival."

Fifty-six have been added to the Baptist church, of which thirty-nine were by baptism. There are many more who intend to follow their Lord in this precious ordinance the first opportunity.

Yours, as ever,

B. N. LEACH.

* During, would be a better word than by.—ED.

Self-esteem a cause of Backsliding.—An undue self-esteem is an incipient cause of backsliding. Many there are who value themselves on account of certain peculiar notions they have adopted, and their rigid adherence to them.—With them, nothing is right but what is in accordance with their views. They are bold and confident in asserting their opinions, and rude and impertinent in obtruding them on others.—And their censures are severe and bitter against all who happen to differ from them. Esteeming themselves better than others, and valuing their own performances more highly than anything they hear, they soon become dissatisfied with the most edifying and instructive gifts of the church, and withdraw themselves from the regular means of grace, that they may have an opportunity to gratify the pride of their hearts without restraint. They may, indeed, affect a great share of zeal; but their total want of Christian meekness evinces the fallacy of their pretensions. Beginning in the spirit of self-esteem, they become dictatorial, self-willed, and censorious. And denouncing as inconsistent with religious freedom, whatever does not admit their will as the rule of action, they spurn the restraints of wholesome discipline, abandon the communion of saints, and give full scope to their unbridled inclinations. How many have fallen in this way, and how many others are treading in their footsteps!—*Dr. Sum's Luckey.*

To the Secretary of the N. E. S. S. Union.

Dear Brother,—

I perceive in the last Christian Secretary, some remarks from your pen, respecting an extract of a letter written by me and published in the January number of the *Monthly Paper* of the Baptist General Tract Society. Though I did not anticipate the publication of my letter to Br. Allen—yet I am not sensible that it contains any insinuations that will injure the N. E. S. S. Union. Certainly I had no design to hinder that body in its highly important labors, and I wish to say that I am prepared to aid it by whatever influence I may possess in all its principles and measures, which shall prove to have the sanction of our denomination in New England. It is my own opinion that its being auxiliary to the American S. S. Union—will be detrimental to its interest;—but if it be thought best for the cause of truth and holiness, to maintain that relation, I will still do all I can for the body. I am pleased with the spirit of your remarks on my communication—and would say—with emphasis—if that cause which Christian love dictates, shall hereafter be pursued by your Union—you will engage the affections and energies of all the Baptists in this State. I hope to be able to attend your anniversary in May next, and to become better acquainted with the principles and operations of a body which designs to aid in the instruction of the rising generation, and promote the Sabbath School cause—a cause—which be assured, lies near the heart of

Your Danbury Friend.

Hartford, Feb. 20, 1837.

The following is an extract of a letter from the Pastor of the church in Willington, Brother Jeremiah Chaplin, to a brother in this city. It not only shows why he could not attend the ministerial convention last week, but calls for gratitude that his health is not only increasing, but that God has kindly sustained his faith and hope. We regret to learn that brother Ira R. Stewart, associate pastor of the second church in Groton, is also confined with the small pox, which has of late become prevalent in that town. Our informant states that brother Stewart was convalescing, and we trust he will speedily be raised up and restored to health to add his testimony that the God of grace does not in affliction forsake those that put their trust in him.

Willington, Feb. 11, 1837.

DEAR BROTHER,

Your printed Circular came to hand in due time. I think favorably of the meeting which it proposes, and wish it was in my power to attend it. But though I am convalescent, and able to go abroad in fair weather, I am not sufficiently recovered to visit Hartford. It is now, I think, about seven weeks since I was taken with the influenza; and, during a considerable part of that time, I have been quite sick and unable to preach, or study, or write. I never had so severe a time of this complaint before. And it seems now, as though it would never leave me. I have been better for three or four weeks, and still am far from being well. But I am able now to study and write, making the intervals of relaxation pretty long. On the whole, I have great reason to be thankful to God for his great goodness in sparing my life, and in thus far restoring my health. I have still more cause to be thankful that he has, I trust, enabled me to go to him in my afflictions as my father and my God, and, with some degree of humble confidence, to pour out my heart before him and commit myself to his gracious care. Unless greatly deceived, I have been blessed, at times, with a measure of that "peace of God which passeth understanding." But I assure you, my dear brother, that this sickness has made me deeply sensible that I needed something more than I ordinarily feel, to prepare me for meeting death with entire satisfaction. I have felt the importance of making "my calling and election sure," and of possessing in my heart that "perfect love" which "casteth out fear." In other words, I have realized the indispensable necessity of living constantly in a humble, wretched, and prayerful frame of mind, and of being entirely devoted to God. Such a life would leave no room to doubt my interest in the everlasting covenant, and my right to lay hold of the exceeding great and precious promises which it contains. Alas! I have come far short of living in this manner. But I hope the sickness with which I have been visited, has not been wholly in vain; and I pray that it may be so sanctified to me by God's holy spirit, as to yield the peaceable fruits of righteousness, and to excite me to more vigorous efforts in his cause.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 25, 1837.

A New Association.—Our readers in the south western section of the State will recollect the remarks on the subject of forming a new association, contained in the Secretary of Feb. 4th. It was our purpose then to have added our approbation of the proposed measure in the same paper, but were unavoidably prevented, and so again last week.

The measure has been much thought of and strongly desired by many in the central part of the state. But it was unknown to us that any in the region interested in it, were considering the subject. It affords pleasure to be informed that the churches are enquiring at all into its propriety. The Union Association as a pious, harmonious, and active body of christians, has a strong hold upon the affections of the churches in other parts of our state. But we think there are strong reasons for the proposed new organization beside those named by our correspondent; one or two of which we will suggest for the consideration of those whom it may concern.

Every state has its state convention, for missionary and other purposes. And each New England State (Rhode-Island excepted) has its religious paper, a primary object of which, is to promote the benevolent operations of its Convention, not only by stirring up a spirit of activity and liberality, but if possible, to obtain a list of subscribers sufficiently numerous to enable the publishers to pay something from their profits to sustain the objects of the Conventions. We know of but two instances, however, where this desired object has been accomplished.

Each State Convention practically claims all the Baptists within its bounds as subscribers for its paper, and all their other contributions to be paid into its own treasury. Nor is this to be complained of when all things are taken into the account; for it is the primary object of each Convention to aid, strengthen, and build up all the feeble and destitute churches within the sphere of its action. To effect this, it is conceded that each such body is entitled to the strength of all its members.

But the states are immensely different in territorial magnitude, population, and membership. Some of them are empires; others, kingdoms; others again, comparatively mere counties. Such is Connecticut when compared with New York on one hand, and Massachusetts on the other.

Our State Conventions at first embraced churches in the "state and vicinity;" but this it is believed is no longer the case; and by reason of State lines being insisted upon as the boundaries of conventions, and the circulation of their periodicals, the weaker States are rendered still weaker; at least they are debarred of any strength but what is found within their own territory.

Our Methodist brethren suffer nothing from the interference of State lines, for their General Conference disregards them when prescribing the bounds of minor conferences. As Baptists, we derive no such benefit from our General Convention, (however desirable any one might deem it) and of course we must take things as they are.

Some years since, the Sturbridge Association, then composed of churches in Connecticut and Massachusetts, was divided by the State line, and the Ashford Association was formed, embracing only churches in this State; and Massachusetts has all the others. In 1834, the church at North East and that at Amenia, both in New York, asked and received a dismission from the Hartford Association, of which they were previously able and lovely members, to form the Dutchess Association in their own state, and act with its already powerful Convention.

Now brethren in the Southwestern section of Connecticut, is it unreasonable to desire that you should form a union within our own state, and bring to the aid of our Convention your united prayers and liberal benefactions? We trust you will think favorably of the measure after giving it due consideration. Connecticut is far too small to do as much as New York, or Massachusetts: and yet she is too large to become a colony of either, or to be divided between them. Our churches are able (if their united strength is put forth) to do much for our numerous feeble churches; for Home & Foreign Missions; for the Tract & Bible cause; for the S. School cause, and for Education. For the support of all those we have proper organizations, and ask the aid of all the churches in the State to carry them forward—and to sustain their organ of communication,—the Christian Secretary.

Shall such support be had?

MINISTERS' MEETING AT HARTFORD.

Mr. Editor,

By request I proceed to give you some account of the late ministers' meeting held in the First Baptist Meeting-house in this city, on the 14th inst. and which was continued by adjournment, during the two succeeding days.

Agreeably to the invitation of some of our Ministering Brethren, a respectable number of our Pastors assembled at the hour appointed. The meeting was called to order by Br. Jackson, and Br. Bentley was chosen Chairman, and Br. Cookson, Secretary. Prayer was offered by Br. Bentley. On motion the following resolution was passed unanimously, viz.

Resolved, That the Brethren of our churches who may attend any of the sessions of this body, be cordially invited to a seat with us, and to participate in our deliberations.

The Circular inviting the meeting was then called for and read. It is as follows, viz.

Hartford, Jan. 31st, 1837.

VERY DEAR BROTHER,

It has been a subject of serious consideration by us, whether some means could not be devised by which the ministering brethren of our denomination, in this state, might be influenced to act more efficiently in the cause of our Lord and Master. As to ourselves, we think we desire to be made more useful ministers of Jesus Christ than we have hitherto been; and also that we sincerely wish to witness the advancement of whatever is good and lovely, and of good report in all our churches. We doubt not that all our respected brethren can adopt, with great sincerity,

the same language, and that they cherish the same desires.

After much deliberation, the conviction has been strengthened in our minds, if all our ministering brethren in the state could meet together for prayer and consultation, that such a meeting would result in the happiest effects upon our own souls, and to the churches committed to our care. The meeting to which we have just alluded, in our opinion will tend to cement our hearts in brotherly love, and teach us how we may act in concert with an increased efficiency. There are many fathers now living, who have long borne the burden and the heat of the day, and upon whose lips the words of piety, caution, and fidelity, dwell, from whom we want to obtain wisdom. There are many brethren, both those who have arrived to the strength of manhood, as well as those who are commencing their ministerial course, whose prayers, and counsels, and labors, we highly prize. Now, if this counsel, this experience and piety, could be brought into a meeting, where all would feel a perfect freedom to express their opinions, it seems to us that the members of that meeting could not but be benefited, and that they would return to their respective and beloved charges with renewed zeal and wisdom and love.

Influenced by such considerations, the subject was presented to the two Baptist churches in this city, on Lord's day last, who unanimously, and with great pleasure, adopted the following resolution, viz.

Resolved, If, in the opinion of the Pastor of the First Baptist Church, and of such ministering brethren as he has now named to us, a meeting of all the ministers of our denomination in this state for the reasons assigned, would be promotive of religion among ourselves and in our beloved churches, that they be authorized to extend an invitation to all our ministering brethren in the State, to attend a meeting of this kind, in the meeting-house of the First Church, at such time as they shall appoint, and to bid them a cordial welcome to our houses, during the period of said meeting, which the meeting will determine when assembled.

The undersigned would therefore most affectionately and most earnestly invite you to meet in the City of Hartford, in the First Baptist Meeting-house on Tuesday, the 14th of February next, two weeks from the date of this communication, at 2 o'clock P. M.

The principal objects of this meeting are, 1st, To promote individual piety by prayer, praise, exhortation, and preaching of the gospel. And, 2nd, To obtain the wisdom of the meeting concerning the best means of benefitting the feeble Churches in the State, connected with our denomination, and otherwise to advance the interests of the Redeemer's kingdom among us.

Objects like these, will be brought before the meeting. And it is hoped that every brother will attend it, with ardent desires for the divine wisdom and blessing to guide us in all our deliberations and results. The meeting of course will be a meeting for mutual prayer and counsel—a meeting which may be rendered preparatory to any measures that the churches, when in Convention assembled in June next, may then see proper to discuss or adopt.

On your arrival in this city, you will call at the First Baptist Meeting-house, where a committee will be in readiness to direct you to a place for your accommodation.

We are most sincerely your fellow laborers in the kingdom and patience of Jesus Christ.

Henry Jackson, John Cookson, Rollin H. Neale, William Bentley, Matthew Bolles, George Phippen, Augustus Bolles, James L. Hodge, George B. Atwell, Gordon Robins, Henry Stanwood, Amos D. Watrous.

A Committee of arrangements was appointed, consisting of Brethren Phippen, Atkins, Meach, W. Palmer, Jackson, Collom, Denison, Allen, and Cookson.

The following Ministering Brethren being present, their names were entered upon the record; viz. W. Bentley, H. Jackson, J. Cookson, G. Phippen, G. Atwell, H. Doolittle, J. M. Graves, L. Gage, B. Cook, Jr., O. Allen, L. Atkins, A. D. Watrous, S. Shailer, W. H. Shailer, A. Cole, W. Bowen, B. Hicks, W. Palmer, F. Bestor, J. G. Collom, A. Gates, J. L. Hodge, I. Dwinell, L. Meach, E. Loomis, J. F. Bridges, M. Bolles, A. Bolles, G. Robins, H. Stanwood, S. Barrows, A. G. Palmer, W. Denison, W. Brown, and F. Wightman.

After prayer by Br. Atkins, the meeting adjourned until 6½ o'clock.

Met pursuant to adjournment. Prayer by Br. Atwell. The Committee of arrangements reported,

1. That Br. Gates, be requested to preach this evening, to be followed by exhortation from such Brethren as desire to participate in the exercises.

2. That a prayer meeting be held in the Chapel tomorrow morning at half past 8 o'clock.

3. The session of this Ministers' Conference commence at half past 9 o'clock—and that the following be the topics of free discussion, viz. The condition of our destitute Churches in this State, especially those which are feeble.—The causes of their feebleness.—The best means of aiding them.

4. The best means of promoting Ministerial piety.

The report was accepted. A communication from one of our Brethren, addressed to the Pastor of the First Baptist Church in this city, referring to the time of holding the monthly concert of prayer, was read, and is as follows, viz.

Feb. 13, 1837.

Sir,—In the last "Christian Secretary" the subject of altering the time of holding the Monthly Concert of Prayer is again agitated, I have thought much on the subject, and am satisfied that it will be for the best, say from the first Monday evening in the month to the first Lord's day evening in the month. Many would be present on this evening and hear Missionary news, and what the Lord our God is doing in this, and in foreign lands, that now never attend one Monthly Concert of Prayers, many of our Sisters are now deprived of the privilege of attending owing to the fatigues of the day on Monday, our contributions we have reason to believe would be increased, and a greater Missionary interest be excited. I hope the Ministerial Convention will take the subject into their consideration and agree to make the alteration, and every Baptist Church in Connecticut commence by observing the first Lord's day evening in March, as the Monthly Concert of prayers.

(Signed.)

Whereupon a free conversation took place. It was stated that such a course had been recommended by our Convention, and had been adopted by some of our Churches. The following resolution being presented, it was unanimously adopted, viz.

Resolved, That this meeting recommend that the Monthly Concert of prayer be observed on the first Lord's day evening of the month, instead of the first Monday evening as heretofore, and that this resolution be published in the Christian Secretary.

The hour of public services having arrived, Bro.

Gates delivered an interesting and profitable discourse from Rom. viii. 9, in which he showed that the spirit of Christ was a spirit of humility, meekness, condescension, love, &c. &c.—and enforced his subject with power upon the consciences of all his hearers. Bro. Gates was followed, by Br. S. Shailer who addressed the meeting with much effect.

Wednesday morning, 15th.

The meeting convened at the time determined, and after a very interesting prayer meeting for one hour proceeded to business. Bro. Watrous prayed.

The first subject in order, was laid upon the table, to give room for a free development of any views or feelings respecting the cause of religion among us in this State, that any Brother might wish to communicate to the meeting.

A most free and unembarrassed conversation then ensued. It was good to be there. The Spirit of the Lord evidently dwelt in the hearts of his servants, and there seemed to be evinced a strong desire to know and to do the will of God, especially to elevate the standard of piety in our own hearts and in all our Churches. This precious season was interrupted by the announcement of the hour of adjournment. After voting to proceed according to the report of the Committee in the afternoon session, and prayer by Bro. Collom, an adjournment took place.

At one o'clock a prayer meeting was held and at 2 o'clock, Bro. Meach preached a sound discourse from Rom. iii. 25, 26, in which he exhibited very clearly the way of life and peace through the atonement of Jesus Christ. The conference was then opened by prayer by Bro. Bestor.

The condition of our feeble Churches was spoken of at large, and many causes of their debility were assigned.

After much deliberation a Committee from each association was appointed to report upon the state of the Churches in this State,—viz. From the Hartford, Brethren Bentley and Phippen; New London, Br. Th. W. Palmer; Ashford, Brethren Gage & Hicks; Stonington Union, Bro. Bestor; New Haven, Bro. Cookson; and Union, Bro. Collom.

The meeting adjourned, Bro. Wightman prayed.

In the evening Bro. W. Palmer delivered a very interesting sermon from John xxi. 15, in which he spoke with great tenderness on the necessity of ministers feeding the feeble and timid, assuring us that the lambs cannot thrive without the milk, and the sheep, can grow upon the same aliment; hence said he, "Feed the lambs of your flocks, and your older members will be nourished by the same food."

The meeting afterwards continued their business. Bro. Loomis prayed.

After a long discussion upon the best means of rendering aid to the feeble Churches, an adjournment took place till to-morrow morning at 8 o'clock. Bro. Denison prayed.

Thursday, Feb. 16.

This morning about 8 o'clock the meeting came to order. Bro. Hodge prayed.

It was voted, That the Committees appointed last evening from the different associations, be requested to prepare their reports in writing, and to send them to the Secretary of this meeting prior to the next session of the Convention. Also, that the Secretary inform these Committees, through the Christian Secretary of their appointment, and propose such general questions as he may deem proper, in order that a full account of the condition of all our Churches may be had in writing.

After a full discussion on the best means of aiding our feeble Churches, the following resolution was unanimously adopted, viz.

Resolved, That it is the conviction of this meeting that the interests of the destitute churches in this State, will be greatly promoted by the employment of a Missionary to labor permanently among them.

It was understood, that this Missionary would make himself acquainted with the condition of all our Churches that need particular aid, and present to the Board such information, that appropriations may be made in the most advantageous manner for the cause among us. Also, that the collections from the Churches would be chiefly made by the Pastors of the Churches, that the missionary may be able to give himself principally to prayer and the ministry of the word, to building up feeble churches, and planting the standard of the cross in villages and towns where opportunities present. A desire was expressed that the word Domestic might be expunged, and that all our contributions for missions in this or other States, might be called contributions for "Home Missions," to be paid into our own treasury, and to be paid out as our Brethren shall determine.

Some discussion upon the best means of promoting ministerial piety ensued. Private prayer, self examination, reading the Bible, and heavenly conversation were named. Another long to be remembered season of free, brotherly conversation was also enjoyed at this session, and after prayer by Br. Graves, the meeting adjourned, to be called together again at the discretion of the Secretary of this meeting.

Bro. W. Palmer preached a most refreshing sermon in the afternoon; and Bro. Collom a very solemn and reasonable one in the evening. Bro. Collom preached again on Friday evening at the South Baptist Meeting-house. Most if not every one of our Brethren took an active part in the services of this delightful occasion, and returned to their places of residence, with a determination to be more active in the advancement of the cause in this State. May the Lord prosper them.

POINTE.

P. S. It gave the friends great pleasure to see so many of our Brethren present. We want to see all our beloved Fathers and Brethren in the ministry here in June next, at the meeting of the Convention.

Since the above was in type, the Southern Watchman has come to hand, and from that we extract the following remarks by the Editor, the Rev. Basil Manly.

"Some of our exchange papers are presenting the question whether the monthly concert of prayer may not be held more profitably on the evening of the first Sunday in each month, instead of the first Monday.—The experiment, it seems, has been tried, and secured a greater attendance, and larger contributions. As a

periodical concert among Christians is the thing aimed at, it would appear that convenience may be consulted as to the time. If the churches would generally agree to hold the concert on Sunday evening, we doubt not some advantages would be gained. The subject deserves consideration."

SOUTHERN BAPTIST COLLEGE.—A college bearing this name is chartered by the Legislature of Georgia and is to be located at Washington, Wilkes County, Ga.

The Board of Trustees was organized on the 23d of Jan. Jesse Mercer is President of the Board; W. H. Stokes, Secretary; Dr. W. H. Pope, Treasurer. A building committee was appointed, and the Rev. E. D. Mallory, Rev. Wilson Connor, and Rev. Jonathan Davis, were appointed General Agents to obtain subscriptions and donations.

The Board of Trustees passed the following excellent resolution, which may be viewed by an eye of faith as a pretty sure guaranty of prosperity to the new College, provided Christians contribute liberally of their prayers as well as money.

"Resolved, further, That we desire our Agents to consider themselves as much bound to solicit the prayers of Christians for the prosperity of our institution, as to obtain their pecuniary aid."

The Board has issued a very lucid and able Circular, explaining the reasons for founding the College, and the principles upon which it will be conducted; and may they never be changed or abandoned. We make only one or two extracts for the edification of our readers, hoping it may also call forth more prayers in behalf of the forthcoming institution. We confess the language is cheering to us, and excites high hopes from the noble effort.

"The title of our institution may seem to some objectionable, as wearing a sectarian aspect. But we would observe, that all which is intended to indicate is, that the general management of the College is to be in the hands of the Baptist denomination. It is not an intimation that we are rearing a College to make Baptists, but that the Baptists, who have been too indifferent to the claims of education, are combining their efforts, with such of the friends of science as may choose to aid them, to make scholars. It is our purpose that the institution shall be conducted on the most liberal principles. It will be open to all who may wish to enjoy its advantages, irrespective of denominational sentiments; and all interference with religious scruples and the rights of conscience, will be most carefully avoided.

But, although no dictation will be countenanced in matters of conscience, yet we wish it to be distinctly understood, that the claims of Christianity will be recognized and inculcated. We intend that our Professors shall in general be pious and holy men, such as will not only feel a solicitude for the intellectual improvement of their pupils, but whose anxieties and exertions will be directed towards their high interests as accountable and immortal beings. The Bible, which we conceive to be the great guardian of all our hopes and blessings, we desire to constitute the corner stone of our edifice. It is our purpose, that in some form or other, this blessed Book shall be a text book in the Southern Baptist College. In respect to moral discipline and religious advantages, we hope, by the blessing of Heaven, to rear an institution which would be suitable to stand on the borders of the millennial reign, and which may lend its aid to usher in that great and glorious jubilee of light and peace.

Especially do we earnestly request the prayers of the righteous. We desire our college in its establishment, and all its future operations, to be encompassed by more holy motives, more pious anxiety, more earnest supplication than have been called forth by any similar undertaking upon earth. We desire it to be founded upon the unutterable groanings of the Holy Spirit in the hearts of God's people. Then will it be stable, and its light cheering; then will it send forth an influence that will refresh the land, and fall in fruitful distillations on lands far distant; then will it aid in augmenting the joys and brightening the hopes of all future time, and raising to a higher strain the songs of eternity.

And now, Thou Great Author of all good, whose favor alone can succeed our endeavors, we would cast our enterprise upon thy hands, and crave thy gracious benediction. Let thy work appear upon thy servants, and thy glory upon their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

By order of the Board.

JESSE MERCER, President.

W. H. Stokes, Secretary.

BIBLE TRANSLATIONS.—The letter of Mr. Yates to Dr. Sharp upon this subject, on the first page, will be read with intense interest by the Baptists in America; and if we are not mistaken, by many Peabaptists. The letter states facts which were before unknown to us, and perhaps to others; and we trust will strengthen those bonds which ought to unite our entire denomination in one grand and unceasing effort, to send the pure word of God to all the benighted of the earth.

LETTER OF MR. FISK.—On the first page will also be found a letter of the excellent and lamented subject Fisk, once a missionary to Palestine, upon the subject of ministerial qualifications, both gracious and intellectual. Though written 13 years since, the letter is still worthy of the most serious regard; and so far as we understand the Bible, its sentiments are in exact accordance with apostolic views upon the same subject. If this is correct, we believe further, that Mr. Fisk's views will be found diametrically opposed to some late reported decisions of a missionary Board, to send no missionary abroad till he has gone through what is called a *thorough course*, and this course is now determined to be 7 years; being more than double the time spent by the apostles under the instruction of their Master. More upon this subject another day.

The Rev. Horace A. Wilcox, formerly pastor of the church in Willington, Ct., has received and accepted an appointment to a professorship in Wake Forest Institute, N. C.

Brother E. D. Towner was ordained on the 2d inst. at Bridport, Vt.

"Ye are the light of the world," said Jesus Christ to his disciples—and what light do Christians now reflect upon a world of sinners? Let the fact below answer.

Clara Fisher, a shameless English actress came to America, and for rehearsing plays and singing songs a few evenings pocketed \$150,000, and fled back to England laughing in her sleeve. One ray of light which 500,000 Baptist Christians in the United States throw against the dark folds of this portentous cloud is, that they have for the year past contributed to the Baptist

General Tract Society to counteract sin, less than one twenty fifth part of the sum given by sinners to romping Clara. More anon.

Advocate of Peace, Vol. II. No. XI.—This number of the Advocate was delayed in its publication by the death of the Agent, William Watson, Esq. but is fully equal in the importance and ability of its articles with any previous number. We hope that some one will soon be found who will supply the place of the lamented Watson, and bring with him to the promotion of the cause of Peace similar qualifications and zeal.

Contents of this No.—Notice of the Life and Character of William Watson.—The object of Peace Societies Practicable.—William Penn.—Critical Notices. Intelligence.

A Lecture on the subject of Bible Translations, delivered in the First Baptist Meeting-house, Fall River, on Lord's day evening, October 23, 1836. By A. Bronson.

We have long had on hand this appropriate and opportune discourse. It is well calculated to throw light upon the subject on which it treats.

Mothers' Monthly Journal, No. 2, Vol. 2, is received. Contents.—The Departed State of those who Die in Infancy. On Early Domestic Education.—Obituary.—Mrs. Sarah Sawyer. Something for Fathers and Mothers. The Winter's Bonquet. "Now She's in Earnest!" The Golden Rule. Poetry.—On the Death of a Little Son.

THREE EXPERIMENTS OF LIVING, is the First Part of a series of *Stories from Real Life*, advertised on the last column of the present page, and is one of the most interesting little volumes we have ever perused. It is happily adapted to the present state of the public mind, which has been distracted by a speculating mania, which has gone the length and breadth of our land, deeply affecting our dearest interests. We will venture to say, that no one who has any taste for reading, and who wishes to see a picture of society as it is, will resist his inclination to finish this book, after having once commenced its perusal. We would say to all, rich and poor—old and young—Read it, Read it! We anticipate an interesting series. For sale by Canfield & Robins, Main street.

Catalogue of the officers and students of the Academic and Theological Institution, New-Hampton, N. H. for the year ending November 1, 1836. Board of Instruction.—Rev. Eli B. Smith, A. M., Principal and Professor of Theology. William E. Worthing, A. B., Professor of Languages and Classical Literature. B. Osgood Pierce, A. B., Professor of Mathematics and Natural Philosophy. George G. Burns, Tutor in English and Classical Literature. Gardner T. Barker, Teacher of Penmanship. Martha Hazeltine, Principal of Female Seminary and Teacher of Languages. Sarah Sleeper, Teacher of Mathematics and Natural Philosophy. Aurelia N. Barker, Teacher of Ornamental Branches. Susan F. Colby, Teacher of English Literature.

Theological Students, 23; Classical, 54; Senior English, 33; Junior, 41; Female, 153. Total 359.

For the Christian Secretary.

CONNECTICUT LITERARY INSTITUTION.

Mr. Editor,—

I attended the semi-annual examination of this Institution on Tuesday last. It was evident to the Examining Committee and to the friends present on that occasion, that the instruction given in the Seminary had been thorough, and that the students had made very respectable progress in the studies to which they had attended. I was much interested in all that I saw, and came home with an increased conviction of the importance of this Institution to our community. The discipline of the teachers, the Messrs. Shailers, is excellent. I had heard parents speak of the wholesome influence exercised over the minds of their sons during their residence at Suffield, and I was well satisfied that they had abundant occasion thus to speak. From the testimony of many, and there being no counter evidence that has come to my knowledge, parents can place their sons with entire confidence under the care of these excellent instructors. They may be fully assured that their morals will be watched over with parental care, and their minds instructed and disciplined in a manner adapted to their future improvement. I cannot but hope that parents will send their sons thither for instruction. The Institution is delightfully located. It is peculiarly healthy in its vicinity. Numerous opportunities are constantly occurring for pleasant, and when it is desired, for lucrative exercise. The expenses are hereafter to be put at cost.—Young men, whose circumstances require them to obtain means to defray their expenses, can have as much employment given them by the hour as they desire, and receive therefor a liberal compensation. In a word, at this Institution, our sons can be economically and thoroughly taught for business life, or for higher institutions in our land;—and young men who cannot pursue an extended course of studies, can here acquire all that their necessities demand.

POEMES.
Letters addressed to Rev. Wm. H. Shailer, Principal of the Con. Lit. Inst., Suffield, Conn. will meet with prompt attention.

PREMIUM OFFERED.

The sum of one hundred dollars having been pledged for the purpose, the same is offered for the best tract which shall be deemed suitable and appropriate, not to exceed 24 pages, on the *injurious influence of theatrical entertainments*, to be submitted to the Selecting Committee of the Baptist General Tract Society on or before the first of April, 1837. Competitors for the premium will send in their communications to I. M. Allen, General Agent of the Baptist General Tract Society, with suitable marks and real name under seal—said seal not to be broken unless the premium be adjudged to the tract to which it is attached; in which case it will be opened, and the successful candidate duly informed.

By order of the Committee.

I. M. ALLEN, Agent.

Religious editors are respectfully requested to give the above a suitable number of insertions in their respective papers.

ORDINATION.—Mr. Harvey Miller, late of the Hamilton Institution, was ordained as pastor of the Baptist church in Ann Arbor, Mich., Nov. 23d. Sermon by brother R. Powell, from Matt. xvi. 4; assisting ministers, Mitchell, Twiss and Bronson.

LUTHER'S DESCENDANTS.—We notice in some of our exchange papers, the interesting statement, that three children, descendants of the great reformer, and bearing his name, are now charity students in the Martin's Institute, the benevolent fund of which, Reinthalier, threw open its doors for their reception, July 17th, the very day on which their illustrious progenitor, 330 years ago, had entered the same edifice through the same door as a monk.—*American Baptist.*

RENSSELAER COUNTY BIBLE SOCIETY.—The Rev. B. M. Hill, of Troy, has kindly furnished us the proceedings at the organization of this society at Troy on the 1st instant.

The minutes indicate an energy of proceeding well worthy the important object before them. Five hundred dollars were subscribed on the spot, and a resolution passed to endeavor to raise at least two thousand dollars in the county by the 10th of April next. An able address accompanied the minutes, from which we give an extract below. Stephen Gregory, Esq. of Sandlake, is President; Evert Ostrander, of Troy, Treasurer; and Rev. Benj. M. Hill, of Troy, Corresponding Secretary.

"But what is the principle upon which the American Bible Society will henceforth virtually act? It is that they will not countenance any version of the Bible that does not conceal at least a part of the light of truth from the people! And that they will not admit to a participation of their funds any denomination that will countenance them!"

Allow us here to ask—What would be the operation of the rule of the American Bible Society upon the translations of the Baptists in India? Obviously to render a considerable part of their forty years' labor utterly useless; to subject every translation to a new revision, in order that the offensive or exceptionable words (all of which are sustained by as high Peabaptist authorities as ever lived) may be expunged, and a number of Greek words substituted. And when this is done, at the positive loss of a great mass of stereotype plates already manufactured, the expense of replacing them with others, besides many months of severe labor on the part of the translators, to say nothing of the violence inflicted upon their consciences; then these more acceptable, but less perfect revisions, must be thrown into circulation along side of the original issues, to be read as the guides of faith and practice, by a people naturally and strongly prejudiced against Christianity, who will not fail to discover the difference in them, and the cause of that difference, and in it, in their apprehension, another most potent objection against the Christian religion. And can Baptists assume such a tremendous responsibility as this? Can they who always labored to make the Sun of Divine Revelation shine through an atmosphere perfectly unclouded by foreign and untelligible obstructions, and have succeeded in throwing some of its rays upon people occupying more than half the habitable globe? Can they who had multiplied editions of many versions of the Sacred Writings, at least fifteen years before the American Bible Society was organized, or perhaps thought of, and thirty-two years before they had received a dollar from their Treasury? Can they submit to such dictation? No! brethren and friends, it cannot, will not be. The Baptists can never be guilty of suppressing one word of revealed truth from the people, or obstructing one ray of its glorious light from penetrating the gross darkness of the heathen world.

What, therefore, remains for us, as Baptists, to do? Shall we withdraw from the American Bible Society? So far as the circulation of the English version is concerned, who does not love to dwell upon the story of its usefulness? And who will not yet, if able, promote its laudable objects? Its imperfections, (none of which can essentially effect man's salvation) are well understood. And so far as the distinguishing sentiments of Baptists are concerned, its collateral matter is an admirable substitute for any omission in the translator's appropriate work. No, beloved brethren and friends, there is not a Baptist living who will not, in reference to that version, adopt with a slight alteration, the language, and with it all the enthusiasm of a British poet when speaking of his country; O, English Bible, "with all thy faults I love thee still." But so far as the aid of the American Bible Society in translating, printing, or distributing our foreign translations are concerned, it is unnecessary for us to withdraw. We are already ejected from it by the vote of that Society, of May 12, 1836. But let none be discouraged. The gold and the silver are the Lord's. And since the "die is cast," and we are thrown upon our own resources, let us look round in faith upon them, and satisfy ourselves with solemn reference to the day of Christ's second coming, what those resources are, and how we ought to employ them. God's purposes of love will never be consummated; the millennial glory cannot illumine our dark and guilty world, till all nations have the pure, eternal word of God in their own tongue wherein they were born. To impart it to them is the "only object" of the American and Foreign Bible Society, organized May 13, 1836. What a distinguished honor has God put upon those who co-operate in its plans! What tremendous responsibility lies at the door of him who, understanding these things, hesitates to "come up to the help of the Lord against the mighty!"

BY HIS EXCELLENCY
Henry W. Edwards,
Governor of the State of Connecticut.

A PROCLAMATION.

In accordance with the usages in this State I do hereby, on Friday, the twenty-fourth, day of March next, to be observed as a day of Fasting, Humiliation and Prayer.—And I hereby invite all the people of this State, to devote that day to such observances as are appropriate to a Christian Fast.—And particularly to assemble with their Pastors and Religious Teachers in their usual places of worship, and humbly supplicate our Heavenly Father.

That He would mercifully look upon us, pity our weakness and blindness, give us a spirit of sincere penitence, make us duly sensible of our transgressions, and be pleased graciously to "hide his face from our sins, and blot all our iniquities."

That He would mercifully look upon the nations of the earth still sitting in darkness and in bondage—break the oppressor's rod—cause all men to see and know the truth, and walk in the light thereof.

That He would guide and direct those who are entrusted with the management of our public affairs, whether State or National, and enable them to discover and steadfastly pursue those measures most conducive to the permanent good and highest happiness of the people.

That the inestimable civil and religious privileges,

we enjoy, may be continued to us and our posterity, to the latest generation.

That we may have peace among ourselves, and with all the Nations of the Earth.

That our Union may be preserved and the different portions of our confederacy vie with each other, only in promoting the great object of our Association.

That in the seasons of seed time and harvest which are approaching, He would bless the labors of the husbandman—cause the earth to bring forth its fruits abundantly, and both the early and the latter harvest, to fill with gladness the hearts of the children of men.

That He would take under His care and protection such as "go down to the seas in ships and do business in the great waters," save them from the perils by which they are surrounded and return them in safety and prosperity.

That He would prosper the labors of the Artizans in the production of the necessities, conveniences and embellishments of life.

And finally and above all—that while on earth, we may live in conformity to His will, and when we have finished our course here, may find our names written in the "Lamb's book of life."

Given under my hand at New Haven, this twentieth day of February, in the year of our Lord one thousand eight hundred and thirty-seven, and of the Independence of the United States, the sixty-first.

HENRY W. EDWARDS.
By His Excellency's command,
R. R. HINMAN, Secretary.

General Intelligence.

ITEMS.

PROTESTANT MISSIONARIES.—It appears from the American Quarterly Register, that the number of foreign missionaries throughout the world, is 750, besides more than that number of assistant missionaries, school teachers, &c. at mission stations.

Bibles.—One hundred thousand bibles have been sent out and distributed the past year among the liberated slaves in the West Indies, by the British and Foreign Bible Society. All the condition required was a certificate that the individual was able to read.

Education.—By the reports of the public schools in Massachusetts, it appears that all the boys in the city of Boston, between the age of 4 and 16, are in attendance at public or private schools, excepting 33. The whole number is estimated at 16,580.

There is a schism among the English Quakers, many of them have gone over to other Christian sects, and received the ordinance of Baptism.

Mr. Rives of Virginia lately came out on the floor of the U. S. Senate with the bold declaration that "Slavery is a moral and political evil, and if he could, he would abolish it in Virginia, to-morrow."

The bill to increase the U. S. army to 12,000 men, has passed both Houses of Congress.

It has been ascertained, by investigations made in the State of Ohio, preparatory to measures for establishing an institution for the instruction of the blind, that in 59 counties there are 267 blind persons, of whom 160 are males, and 127 females. Of this number 61 are under 16 years of age, and 29 are from 16 to 25; 72 are in easy circumstances; 74 are poor; 67 are supported by friends, and 20 at the public charge.

Liberal donation.—E. C. Delavan Esq. of Albany, has recently made a donation of \$1,000 to the Temperance Society.

THE INDIANS.—The last news from Florida is of the very worst character—calculated to degrade our national character, and lessen the respect due to the officers of Government who have had charge of our military affairs. The sword and famine seem to pursue the defenceless inhabitants of Florida wherever they go, butchering their citizens, and laying waste her territory. The words of Osceola promise to prove prophetic. The remnant of a three years' war is before us. Instead of fighting the battles of the country, the officers of both army and navy seem to be quarreling and court-martialing each other. Jealousy and rivalry, party spirit and bitter prejudice seem to have been the only weapons used to defeat Osceola and his band of savages.

IMPORTANT!—*Surrender of Osceola, and close of the Florida War.*—The Express Mail yesterday afternoon brought the gratifying intelligence, that the celebrated Chief Osceola, has surrendered to Gen. Jessup, and delivered up about 300 of his followers—thus putting an end to the contest in Florida, and relieving that territory from the sanguinary warfare which has so long devastated it.

The Schenectady Reporter states one wealthy individual in Albany was in possession of 4,000 barrels of flour, and had refused \$13 a barrel for the lot. Such a fellow in these times, deserves to be beggared and die of starvation.

Boston House of Industry.—Of 1270 persons admitted into this establishment, 673 were foreigners. Four fifths of the men, and three fifths of the women had been intemperate, as were the parents of nearly all the children. Not one fourth of the whole number of paupers are natives of Boston.

HARRY WHITE'S DECLARATION OF INNOCENCE.—The following is an extract from a letter addressed by Harry White to his father. The letter it will be seen was written since his condemnation to 10 years imprisonment. It was sent unsealed to his counsel, the Messrs. Brent, with a request that they would forward it to his father. White says—

"I now swear at this moment, when all hopes are gone, and I can have no interested motive for so doing; by the good God of Heaven, the author of all things, and who knows the truth and falsehood of every thing, and to whom alone I now must look for justice, as I value my happiness in the next world, I swear that I am innocent, and not guilty of the crime for which I have been sentenced, in any shape, form or nature whatever, nor was I ever within the enclosures of any of the public departments. I do not reproach the court or the jury that tried me; they have done their duties; but I declare most solemnly that my conviction was the result of false testimony, of a combination to ensnare by witnesses deeply interested in my conviction."

N. Y. Express.

FATAL AFFRAY.—Under this head we have in the Lexington (Ky.) Reporter, the particulars of a collision between a father and son, named Ramsey, in Clarke county, of that state, which resulted in the death of the former. It appears that young Ramsey, the son, had just returned from school, and hearing that his father had been whipping, or was whipping a negro woman very severely, stepped in the room where he was (having at the time an open knife in his hand with which he was trimming his finger nails), and begged his father not to whip the woman any more, as he thought he had whipped her enough, when the father turned upon and commenced using the cowhide upon his son, catching him so suddenly that they both fell. When they arose it was discovered that the father was stabbed: the young man appeared greatly distressed, and disclaimed any intention of inflicting a wound of any kind on his father.—*Penn. Sen.*

FOR SALE,

The valuable and convenient dwelling house, lot, and other buildings now occupied by the subscriber, on the east side of Village street, in this city. The lot is nearly 70 feet front, and about 300 feet deep, comprising a first rate garden, and has on it sugar maple, apple, plum, cherry trees, and vines. Also a good barn and carriage house, wood house, and a convenient shop in the yard. The house has recently been arranged at considerable expense, for two families; has 13 rooms exclusive of pantries, closets, two cisterns, a never failing well of the best water, under cover, and a spacious cellar, unsurpassed for security from frost. If not sold by the 20th of March, it will be let.

AUGUSTUS BOLLES.

Hartford, Feb. 23.

MARRIED.

By the Rev. H. D. D. Little at his residence in Col. book, Mr. Henry Simons of Barkhamsted, to Miss Laura Ann Sikes, of the former place.

In this city, by Rev. Dr. Hawes, Mr. Wm. L. Wright, to Miss Nancy Abby.

At Bloomfield, on the 12th inst., by Rev. Mr. Stanwood, Mr. Jason J. Graham, to Miss Emily Finney both of Bloomfield.

DIED.

In this city, on the 14th inst. Mr. Samuel Eggleston aged 90 years.

At Wetherfield, Mrs. Prudence Bulkley, aged 79.

At East Windsor, on the 12th inst., Mrs. Miriam Blodgett, aged 70, wife of Mr. Elijah Blodgett.

At Windsor, widow Mary Birge, aged 94.

At Vernon, Mrs. Mary Nash, aged 74.

NOTICE.

The Trustees of the "Connecticut Literary Institution," are hereby notified that a special meeting will be held in Hartford, in the chapel of the South Baptist Meeting-house, on Tuesday next at 10 o'clock, A. M. A punctual attendance of every Trustee is particularly desired.

Per or'er, GEORGE PHIPPEN, Sec'y.

Canton, Feb. 22, 1837.

REMOVAL.

LEE & BUTLER

HAVE removed to their New Store, on the West side of Main Street, a few rods South of the State House, where they offer for sale a full assortment of

DRUGS, MEDICINES, CHEMICALS, &c. &c. &c.

ON THE BEST TERMS, Wholesale and Retail.

Hartford, Feb. 25. 6w7

Prospectus

OF STORIES FROM REAL LIFE.—The entire and decided approbation with which the little volume, termed "Three Experiments of Living," (very recently published) has been received in Boston and vicinity, has induced the publishers to issue a new edition of it, as the first number of a Periodical, that individuals and families, in distant, as well as neighboring regions of the United States and British Provinces, may have within their reach, at a small expense, these "three moral and well told stories." The subjects connected with the "means of living," being various, an arrangement has been made to continue a series of five small volumes, all having a direct practical bearing upon the duties and happiness of life. The title of this new periodical, will be "Stories from Real Life, designed to teach true Independence, and Domestic Economy." Each part, or volume, will contain about 150 pages, and will be complete in itself. It will be issued monthly, commencing this month.—Price 25 cents a Part. The whole series will be given for one dollar; or, if preferred, five copies of either part will be sent to one address for one dollar, and 30 copies for five dollars, or six copies of the series for five dollars, to one address. Payments are required in advance.

Part first is now ready, and contains the Three Experiments of Living—

Living Within the Means;
Living up to the Means;
Living Beyond the Means.

Eighth Edition.

It is written in a pleasing style, and contains lessons on domestic economy, worthy of being read and pondered, by all classes of people.

We have read with much pleasure, this little volume, which is calculated to do good. The author is well acquainted with the human heart, and desirous of elevating the tone of moral feeling in society.

It is peculiarly well adapted to these times of extravagance and speculation. The story is well told throughout, and persons in all the different walks of life, may find valuable hints.

It is replete with sound doctrine and salutary precepts, conveyed in the moral of three well told but simple stories.

We cannot too highly commend the work. It is practical in its lessons, simple in its language, excellent in its moral, and conveys its lesson in an irresistible and interesting manner.

If this book should fall into the hands of novel readers, they will enjoy the pleasure of a story well told.

A great curiosity is evinced to know who is the author. It is said to be written by a lady; but her name, and whether married or single, no one knows. If she is not married she ought to be.

Husbands and fathers cannot bestow a greater favor on their families, than by presenting them with the "Three Experiments."

The whole is designed to teach lessons of moderation and benevolence.

It describes real life in a manner that cannot fail to instruct while it teaches most impressively that real independence consists in living within the means.

Also from the Author of the Young Man's Guide.

It is one of the best things in the English language. This unqualified praise is not given without a full and careful examination of its contents, and of their social and moral tendency.

From Mrs. L. H. Sigourney.

"I was not able to lay it out of my hands, until it was finished, so deeply interesting was it to me." Publishers who will insert the above Prospectus and notices of the *Three Experiments*, in their papers, and kindly give a short notice, will confer an obligation on the undersigned, and will be entitled to a complete series, which shall be sent to their address.

S. COLMAN, Publisher,
121 Washington Street,
Feb. 17. Boston, Mass.

Hartford Fire Insurance Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry, Albert Day,
S. H. Huntington, Samuel Williams,
H. Huntington, Jr. Job Allen,
Edwin D. Morgan, George Putnam,

James G. Bolles, Secretary.

POETRY.

From the Religious Herald.
JEHOVAH-SHAMMAH.
(Ezekiel xlviii. 35.)

What means that sweet and heavenly sound,
From yonder dungeon swelling?
What sheds such peace and gladness round
The captive's lowly dwelling?
Though tightly drawn the tyrant's chain,
And foul that dark vault's air,
With these may joy and comfort reign:
And why? The Lord is there!

What lights that meek and placid smile
On yon lone couch of sorrow?
What thoughts can those sad hours beguile
Which death may close to-morrow?
That upward glance, that glistening eye,
Those features sunk, yet fair;—
All, all with one consent reply,
'Tis this,—the Lord is there!

Why shows that frail and aged form,
That has with labor pined
Yon hut, to shelter from the storm,
Himself and shivering child—
Why shows he still that look serene,
By hearth and rafters bare?
He knows, 'em midst that cheerless scene,
And feels—the Lord is there!

In Hubert's towers, though plenty flows,
No mirth or festive din
Disturbs that order and repose
Which rule and rest within;
Why should stately baron's hall,
With parks and gardens rare,
The soul to hallowed musings call?
The Lord, the Lord is there!

And, oh! what other source than this
Sends forth that glorious stream
Of joy, which laves the courts of bliss,
Of angels' harps the theme?
The charm which bids the realms of light
Such matchless splendour wear,—
The charm which makes heaven's self so bright,
Is still—the Lord is there!

Edinburgh. H. E.

THE SQUATTERS OF THE MISSISSIPPI.

Although every European traveller who has glided down the Mississippi, at the rate of ten miles an hour, has told his tale of the squatters, yet none has given any other account of them, than that they are "a lawless, sickly-looking sort of miserable beings," living in swamps, and subsisting on pig-nuts, Indian-corn, and bear's flesh. It is obvious, however, that none but a person acquainted with their history, manners, and condition, can give any real information respecting them.

The individuals who become squatters, choose that sort of life with their own free will. They mostly remove from other parts of the United States, after finding that land had become too high in price; and they are persons who, having a family of strong and hardy children, are anxious to enable them to provide for themselves. They have heard from good authority, that the country extending along the great streams of the West, is, of all parts of the Union, the richest, in its soil, the growth of its timber, and the abundance of its game; that, besides, the Mississippi is the great road to and from all the markets in the world; and that every vessel borne by its waters, affords to settlers some chance of selling their commodities, or of exchanging them for others. To these recommendations is added another, or even greater weight with persons of the above denomination, namely, the prospect of being able to settle on land, and perhaps to hold it for a number of years, without purchase, rent, or tax, of any kind. How many thousands of individuals in all parts of the globe would gladly try their fortune with such prospects, I leave you, reader, to determine.

As I am not disposed too highly to color the picture which I am about to submit to your inspection, instead of pitching on individuals who have removed from our eastern boundaries, and of whom certainly there are a good number, I shall introduce to you the members of a family from Virginia, first giving you an idea of their condition in that country, previous to their migration to the West. The land which they and their ancestors have possessed for a hundred years, having been constantly forced to produce crops of one kind or other, is now completely worn out. It exhibits only a superficial layer of red clay, cut up by deep ravines, through which much of the soil has been conveyed to some more fortunate neighbor, residing in a rich and yet beautiful valley. The strenuous efforts to render it productive have failed. They dispose of every thing too common or expensive for them to remove, retaining only a few horses, a servant or two, and such implements of husbandry and other articles as may be necessary on their journey, or useful when they arrive at the spot of their choice.

I think I see them at this moment harnessing their horses, and attaching them to their waggon, which are already filled with bedding, provisions, and the younger children; while on their outside are fastened spinning-wheels and looms; and a bucket filled with tar and tallow, swings between the hind wheels. Several axes are secured to the holster, and the feeding trough of the horses contains pots, kettles, and pans. The servant now becomes a driver, rides the near saddled horse, the wife is mounted on another, the worthy husband shoulders his gun, and his sons, clad in plain substantial homespun, drive the cattle ahead, and lead the procession, followed by the hounds and other dogs. Their day's journey is short and not agreeable; the cattle, stubborn or wild, frequently leave the road for the woods; giving the travellers much trouble; the harness of the

horses here and there gives way and needs immediate repair; a basket, which has accidentally dropped, must be gone after, for nothing they have can be spared; the roads are bad, and now and then all hands are called to push on the waggon, or prevent it from upsetting. Yet by sunset, they have proceeded perhaps 20 miles. Rather fatigued, all assemble round the fire which has been lighted, supper is prepared, and a camp being erected, there they pass the night.

Days and weeks, nay, months, of unremitting toil pass, before they get to the end of their journey. They have crossed both the Carolinas, Georgia and Alabama. They have been travelling from the beginning of May, to September; and with heavy hearts they traverse the State of Mississippi. But now, arrived on the banks of the broad stream, they gaze in amazement on the dark, deep woods around them. Boats of various kinds they see gliding downward with the current, while others slowly ascend against it. A few inquiries are made at the nearest dwelling; and assisted by the inhabitants with their boats and canoes, they at once cross the Mississippi, and select their place of habitation.

The exhalation arising from the swamps and morasses around them, have a powerful effect on these new settlers, but all are intent on preparing for the winter. A small patch of ground is cleared by the axe and the fire, a temporary cabin is erected; to each of the cattle is attached a jingle-bell before it is let loose into the neighboring canebrake, and the horses remain about the house, where they find sufficient food at that season. The first trading boat that stops at their landing, enables them to provide themselves with some flour, fish-hooks and ammunition, as well as other commodities. The looms are mounted, the spinning wheels soon furnish some yarn, and in a few weeks the family throw off their ragged clothes, and array themselves in suits adapted to the climate. The father and sons, meanwhile, have sown turnips and other vegetables, and from some Kentucky flat-boat, a supply of poultry has been procured.

October tinges the leaves of the forest, the morning dews are heavy, the days hot, the nights chill, and the unacclimated family in a few days are attacked with ague. The lingering disease almost prostrates their whole faculties, and one seeing them at such a period might well call them sorrowful and sickly. Fortunately the unhealthy season soon passes over and the hour-frosts make their appearance. Gradually each individual recovers strength. The largest ash trees are felled; their trunks are cut, split, and corded in front of the building; a large fire is lighted under night on the edge of the water, and soon a steamer calls to purchase the wood, and thus add to their comforts during the winter.

The first fruit of their industry imports new courage to them; their exertions multiply, and when spring returns, the place has a cheerful look. Venison, bear's flesh, wild turkeys, ducks, and geese, with now and then some fish, have served to keep up their strength, and now their enlarged field is planted with corn, potatoes and pumpkins. Their stock of cattle, too, has augmented; the steamer, which now stops there as if by preference, buys a calf or a pig, together with the whole of their wood. Their store of provisions is renewed, and brighter rays of hope enliven their spirits.

Who is he of the settlers on the Mississippi that cannot realize some profit? Truly none who is industrious. When the autumnal months return, all are better prepared to encounter the ague, which then prevails. Substantial food, suitable clothing, and abundant fringe, repel its attacks; and before another twelvemonth has elapsed, the family is naturalized.

The sons by this time have discovered a swamp covered with excellent timber, and as they have seen many great rafts of saw-logs, bound for the mills of New Orleans, floating past their dwelling, they resolve to try the success of a little enterprise. Their industry and prudence have already enhanced their credit. A few cross-saws are purchased, and some broad-wheeled "carry-logs," are made by themselves. Log after log is hauled to the bank of the river, and in a short time their first raft is made on the shore and loaded with cord wood. When the next freshet sets it afloat, it is secured by long grape-vines or cables, until the proper time arrived, the husband, and sons, embark on it, and float down the mighty stream.

After encountering many difficulties, they arrive in safety at New Orleans, where they dispose of their stock, the money obtained for which, may be said to be all profit; supply themselves with such articles as may add to their convenience or comfort, and with light hearts procure a passage on the upper deck of a steamer, at a very cheap rate, on account of the benefit of their labor in taking in wood or otherwise.

And now the vessel approaches their home. See the joyous mother and daughters as they stand on the bank! A store of vegetables lies around them, a large tub of fresh milk is at their feet, and in their hands are plates filled with rolls of butter. As the steamer stops, three broad straw-hats are waved from its upper-deck; and soon, husband and wife, brothers and sisters, are in each other's embrace. The boat carries off the provisions, for which value has been left; and as the captain issues his orders for putting on the steam, the happy family enter their humble dwelling. The husband gives his bag of dollars to the wife, while the sons present some token of affection to their sisters. Surely at such a moment, the squatters are richly repaid for all their labors.

Every successive year has increased their savings. They now possess a large stock of horses, cows, and hogs, with abundance of provisions, and domestic comforts of every kind. The daughters have been married to the sons of neighboring squatters, & have gained sisters to themselves by the marriage of their brothers. The government secures to the family the lands

on which twenty years before, they settled in poverty and sickness. Large buildings are erected on piles, secure from the inundation; where a single cabin once stood, a neat little village is to be seen; ware houses, stores, and workshops, increase the importance of the place. The squatters live respected, and in due time die regretted, by all who knew them.

Thus are the vast frontiers of our country peopled; and thus cultivation, year after year, extends over the western wilds. Time will no doubt be, when the great valley of the Mississippi, still covered with primeval forests, interspersed with swamps, will smile with cornfields and orchards, while crowded cities will rise at intervals along its banks, and enlightened nations will rejoice in the bounties of Providence.

AUSTIN.

From Combe's Physiology of Digestion.
CAUSE AND LAWS OF HUNGER.

Without pretending to determine what the precise condition of the nerves of the stomach is, which, when conveyed to the brain, excites the sensation of appetite, I think it sufficient for every practical purpose, if we keep in mind that the co-operation of the nervous system is necessary for the production of appetite, and that there is a direct sympathy between the stomach and the rest of the body, by means of which, the stimulus of hunger becomes unusually urgent when the bodily waste has been great, although a comparatively short time has elapsed since the preceding meal.

Appetite then, being given for the express purpose of warning us when a supply of food is necessary, it follows that its call will be experienced in the highest intensity when waste and growth—or in other words, the operations which demand supplies of fresh materials—are most active; and in the lowest intensity when, from indolence and the cessation of growth, the demand is least. In youth, accordingly, when bodily activity is very great, and a liberal supply of nourishment is required both to repair waste and to carry on growth, the appetite is keener and less discriminating than at any other period of life; and, what is worthy of remark, as another admirable instance of adaptation, digestion is proportionably vigorous and rapid; whereas, in mature age, when growth is finished, and the mode of life more sedentary, the same abundance of aliment is no longer needed, the appetite becomes less keen and more select in its choice, and digestion loses something of the resistless power which generally distinguishes it in early youth. Articles of food which were once digested with ease, are now burdensome to the stomach; and, if not altogether rejected, are disposed of with a degree of labor and difficulty that was formerly unknown.

When, however, the mode of life in mature age is active and laborious, and the waste matter thrown out of the system is consequently considerable, the appetite for food and the power of digesting it, are correspondingly strong; for, in general, it is only when the mode of life is indolent and inactive, and the waste consequently small, that the appetite and digestion are weak. So natural, indeed, is the connexion between the two conditions, that exercise is proverbially the first thing we think of recommending to improve the appetite and the tone of the digestive organs, when these are observed to be impaired; and where positive disease does not exist, no other remedy is half so effectual.

It is highly important to notice this natural relation between waste and appetite, and between appetite and digestion, because, if it be real, appetite must be the safest guide we can follow in determining when and how much we ought to eat. It is true, that amid the factitious calls and wants of civilized life, its suggestions are often perverted, and that hence we may err in blindly following every thing which assumes its semblance. The conclusion to be drawn from this, however, is not that the sense of hunger will, if trusted to, generally mislead us, but only that we must learn to distinguish its true dictates before we can implicitly rely on its guidance. If, when fairly consulted, its dictates are found to be erroneous, it will constitute the only known instance where the Creator has failed in the attempt to fulfil his own design—an assumption, not only repugnant alike to feeling and to reason, but in fact altogether gratuitous. For the apparent discrepancies which occasionally present themselves between the wants of the system and the dictates of appetite, are easily explicable on the more solid ground of our own ignorance and inattention.

Many practical errors arise from overlooking the relation which nutrition ought to bear to waste and growth. Thus, it is no uncommon thing for young men who have experienced all the pleasures of a keen appetite and easy digestion, when growing rapidly or leading an active life, to induce severe and protracted indigestion, by continuing, from mere habit, to eat an equal quantity of food, either when growth is finished and the system no longer requires the same extensive supply, or after a complete change from active to sedentary habits has greatly diminished that waste which alone renders food necessary. This is, in fact, one of the chief sources of the troublesome dyspeptic complaints often met with among the youthful inhabitants of our larger cities and colleges.

The error, however, is unhappily not confined to the young, but extends generally to all whose pursuits are of a sedentary nature. There are numerous persons especially in towns and among females, who, having their time and employments entirely at their own disposal, carefully avoid every thing which requires an effort of mind or body, and pass their lives in a state of inaction entirely incompatible with the healthy performance of the various animal functions. Having no bodily exertion to excite waste, promote circulation, or stimulate nutrition, they experience little keenness of appetite, have weak powers of digestion, and require but a limited supply of food. If,

while inactive and expending little, such persons could be contented to follow nature so far as not to provoke appetite by stimulents and cookery, and to eat and drink only in proportion to the wants of the system, they would fare comparatively well. But having no imperative occupation, and no enjoyment from active and useful exertion, their time hangs heavily on their hands; and they are apt to have recourse to eating, as the only avenue to pleasure still open to them; and forgetful or ignorant of the relation subsisting between waste and nutrition, they endeavor to renew, in the present indulgence of appetite, the real enjoyment which its legitimate gratification afforded under different circumstances. Pursuing the pleasures of the table with the same ardor as before, they eat and drink freely and abundantly, and instead of trying to acquire a healthy desire for food and increased powers of digestion by exercise, they resort to tonics, spices, wine, and other stimulents, which certainly excite for the moment, but eventually aggravate the mischief by obscuring its progress and extent. The natural result of this mode of proceeding is, that the stomach becomes oppressed by excess of exertion—healthy appetite gives way, and morbid craving takes its place—sickness, headache, and bilious attacks become frequent—the bowels are habitually disordered, the feet cold, and the circulation irregular—and a state of bodily weakness and mental irritability is induced, which constitutes a heavy penalty for the previous indulgence. So far, however, is the true cause of all these phenomena from being perceived even then, that a cure is sought, not in a better regulated diet and regimen, but from bitters to strengthen the stomach, laxatives to carry off the redundant materials from the system, wine to overcome the sense of sinking, and heavy lunches to satisfy the morbid craving which they only silence for a little. Some, of course, suffer in a greater, and others in a less degree, according to peculiarities of constitution, mode of life, and extent of indulgence; but daily experience will testify, that in its main features, the foregoing description is not overcharged, and that victims of such dietetic errors are to be met with in every class of society.

EXTRAORDINARY DISCOVERY.

In one of his addresses at a late Temperance meeting, the Rev. Thomas P. Hunt gave an amusing account of an extraordinary discovery which he had made of a Pigs' Boarding-house. A Pigs' Boarding-house! Not a hoax, but a reality. A brick building, four stories high, now filled from the cellar upwards, with Hogs and Pigs; not a few of which are taken to board. The building is divided into apartments of about ten feet square, and six feet high. Each apartment contains from ten to fifteen real porkers, the pus, or porcus of naturalists. And two new brick buildings are now erecting for the accommodation of about 2000 more grunters. The price of board, is 75 cents a month.

This discovery has excited much remark in the community. Some have called it a Temperance House, because the boarders are allowed no whiskey. Even what whiskey is in their grain, if whiskey there be, is carefully separated by the keeper of the house; but this is so plentifully served up to the servants and sold in such quantities to all who wish to buy it, that it is but a scandal to call it a Temperance Boarding-house. Besides, in a Temperance House, all the apartments are light, and roomy, and airy. But here the poor boarders are kept in profound darkness; indeed, their darkness, steam, and odour almost make one believe them to be in the upper chambers of that famous distillery whose boiling cauldrons were said to be attended by infernal spirits. In a Temperance House, boarders are usually well satisfied; they are temperance men, and make no complaints if they do not have whiskey; but in the Pigs' Boarding-house, it is far otherwise. Of all varieties of sounds and notes to be heard amidst the cries of London, there is nothing to equal the discordant tones of the boarders. Whether it is because they do not belong to the Temperance Society, and do not like it that all the whiskey is taken away from them and given to other pigs, has not been determined. Certain it is there is discord here long and loud, which hogs do not make when hogs are contented. And furthermore, Temperance Boarding-houses are generally healthy. But it is far otherwise with the Pigs' Boarding-house. A large number of the pigs die within the first two months after their admission. Only pigs and hogs of the first rate constitution, can stand it. Some have thought that the keeper of the house does not get out all the alcohol from the grain, and that they have enough in the swill to kill all the tender pigs. And they have been strengthened in the belief, by observing that the livers of these boarders are very much enlarged and diseased; filled with tubercles, &c., like the livers of drunkards. But whatever be the cause, legislative inquiries should be made into it. There may not be the same evils as are supposed to exist in certain other boarding-houses concerning which so much noise has lately been made, but it would not be surprising if some Monk-ish pig should come out and tell of some horrid abuses, how the pigs were made drunk, and what use was made of hogs that died in the house, &c. &c. Some have lately been signing petitions to the Legislature, to break up all such establishments, because the boarders consume so much grain. At one boarding-house, not less than eight hundred bushels a week. But others oppose petitioning; for if we had no distilleries, alias, pigs' boarding-houses, then we should have no whiskey, and no drunkards; and all the whiskey-dealers would have to seek some honest employment; and the alms-houses and jails would be without inhabitants, and the lawyers would be without clients; and there would be so much peace and quietness, and happiness in the land, that there would be no living here; so that there is not much prospect of the petitions being granted. The only way to effect

their destruction, if such establishments should not exist, is for every man and woman to stop drinking gin and whiskey; for it is believed that the only object the man has in keeping the Pigs' Boarding-house, is to make money by the whiskey and gin which makes pigs of men.

Keep your own secrets.—When Gen. Wolfe, was appointed by the British government to attack Quebec, an intimate friend of his inquired whether he was going. The General asked him if he could keep a secret. He said, "I can;" and Wolfe replied, "So can I."

COPARTNERSHIP.

THE subscribers have entered into Copartnership, and will transact business at the store lately occupied by Lee & Butler, near the Stone Bridge, under the firm of W. BODWELL & Co.

LEE & BUTLER,

W. BODWELL.

Hartford, Feb. 6, 1837.

The undersigned having been recently a graduate of the Yale Medical Institution, and for sometime previously engaged in buying, selling and preparing medicines, flatters himself with the confidence of those who may wish for such accommodation.

W. BODWELL.

N. B.—Physicians' prescriptions particularly attended to, at all hours.

Feb. 17.

3w

New and Valuable School Books

JUST PUBLISHED AND FOR SALE BY

CANFIELD & ROBINS.

A PRACTICAL SYSTEM OF ARITHMETIC; for the use of Schools, in which the learner is led by easy gradations through the various rules necessary to qualify him for business. By J. OLNEY, A. M., author of a Geography and Atlas, Nat. Preceptor, History of the U. States, &c. &c.

The above work, in addition to its intrinsic merit, and the well earned celebrity of its experienced author, has the recommendation of many names in the community.

Also just published, as above, the READER'S GUIDE, containing notices of the elementary sounds in the English language; instructions in Reading, both prose and verse, with numerous examples for illustration and lessons for practice. By JOHN HALL, Principal of the Ellington School.

The above work has the highest testimonials in its favor. The 1st edition has been disposed of in less than 3 months, and the 2d, and stereotyped edition, is now in press.

Sacred Music.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS.

Boston Academy Collection of Music, 4th Edition.—Supplement to do.; The Choir, 5th edition; Social Chorus; Juvenile Lyre; Mason's Manual; Ives' Manual. Also a full supply of New Books: Campbell's Poems; Halleck's, do.; Bryant's, do.; Willis's, do.; Doane's, do.; An Essay on Covetousness and Beneficence, by T. Dick. Also the Annals for 1837, &c. &c.

FOR SALE BY

Canfield & Robins,

Blank of all kinds, consisting of Single Warrants and Quit Claim Deeds. Warrantee Deeds on entire sheets for the accommodation of those who wish to transmit them to a distance. Justice Book, and Note, and Execution Blanks. Bail Bonds, Subpoenas, County Court Note Book and Execution Blanks. Staff and Warrant Officer's, Do. Bills Lading, &c. &c.

Dec. 10.

MARSHALL'S WRITING BOOKS.

Nos. 1, 2, 3, and 4.

THE subscribers have just rec'd and for sale a new supply of these very excellent and popular Writing Books. Bookellers, Country Merchants, School Teachers, and others, are now invited to call and supply themselves. Such arrangements have been made as to prevent a disappointment in regard to supplies in future.

CANFIELD & ROBINS.

Dec. 24.

Etma Insurance Company,
Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TRAT'S Exchange Coffee-House, State Street where a constant attendance is given for the accommodation of the public.

The Directors of the Company are—
Thomas K. Brace, Joseph Pratt,
Henry L. Ellsworth, George Beach,
Thomas Belden, Stephen Spencer,
Samuel Tudor, James Thomas,
Henry Kilbourn, Elisha Peck,
Griffin Stedman, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage.

THOMAS K. BRACE, President.
JAMES M. GOODWIN, Secretary.

At a court of Probate holden at Suffolk, within and for the District of Suffolk, on the 20th day of January, A. D. 1837.

Present, LUTHER LOOMIS, Esq., Judge.
On motion of the Administrator on the estate of Leonard J. King, late of Suffolk, within said District, deceased.—This Court doth appoint the 20th day of February next, at 2 o'clock P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford.

Certified from Record.

L. LOOMIS, Judge.

At a Court of Probate holden at Bristol, within and for the District of Bristol, on the 16th day of January, A. D. 1837.

Present, GEORGE MITCHELL, Esq., Judge.
On motion of Leonard A. Norton, Executor on the estate of Asahel H. Norton, late of Bristol, within said District, deceased.—This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber.—And directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post, in said town of Bristol.

Certified from Record.

CHARLES G. IVES, Clerk.

PAYSON'S INDELIBLE INK.

For sale by the grocer, single or dozen.

CANFIELD & ROBINS.